8: Lindeström T-5 (1654-1655) 1925
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CHAPTER XV.

Concerning the Paahra, Idolatry, Faith and Religion and Sacrifices to Manitto: the Devil, Also Whether the Indians Have a Knowledge of Christ.

With reference to the religion of the Indians [it is to be observed] that they adopt their *Pâdhra*[1] or idol when they are about 15 years old. Thus the one makes for himself a child of skin with head, body, arms, hands, legs and feet to believe in. The other selects a lion claw, that one, a bear claw, this one, an eagle claw, that one, a lion tooth, this one, a bear tooth, this one, a bird bill, etc. In fine, whatever limb of any animal, bird, fish or other [living thing] they desire to choose for their god or *Pâdhra*, as they call [it], which is hung on a chain of their money on their breast, they consider this their god, so sacred that no one is allowed to touch it,—the one who attempts it, he becomes his chief enemy.[2] In this their god they have such a

[1] ***Pâdhra (pôra).*** This is a cognate of ***boshigan*** (Penobscot), stem ***bos (pos)***, which Prof. Speck says "denotes the concept of mystery." It is found in most dialects of the northeastern tribes, ***bug-, pu-, bao-, pow-***, etc. ***Boshigan***, which Speck says means "instrument of mystery," and Lindeström's ***pâdhra (pôra, bôla)*** possibly denote the same concept,—"object through which or by which mysterious power is obtained and practiced." Cf. Speck, *Penobscot Shamanism, Mem. of Am. Anth. Ass.*, VI, 249 ff.

Cf. Heckewelder, *Indian Nations*, 239 ff. For Dutch accounts, see De Vries, Van der Donck, etc., *N. Y. Col.*, 2, I, 138, 213, 227, etc.; II, 203; III, 956, 159, etc. Cf. also Brainerd, Journal (*Mirabilia Dei*, etc.); Hesselius, *Kort Beretteise* (1725), 2 ff.

[2] The *taboo* of charms and fetishes is common among primitive peoples. Even the natives of Cape Verde Islands will not allow their charms to be touched. They are civilized, call themselves

9: Kinietz E-4, 5 (1938) 1946
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visible noticing all their actions, which he communicates to the next deity and so from one to the other until it is communicated to the Supreme being. 776

CAPTAIN PIPE—With the Indian (these Indians) all animals, and even animated nature, Trees, plants, etc., are considered as beings having supernatural powers. This is proved to be a serious belief by the great distinction in the language, which included trees, plants and some vegetables in the class of animated beings, and by the superstitious notions of these men, who having been prepared by excessive fatigue, long fasting and harsh treatment [783] from parents, for some unnatural excitement of the mind, dream, or fancy that they dream of seeing their guardian god coming [781] to them in the form of a Bear, Wolf, the Sun, the Moon, a Tree, etc., and directing them about their future conduct. Such [787] dream no doubt has great effect during the life of its subject, and in his private worship all his songs are descriptive of some of the events which he saw in his dream. He often repeats them and does not fail to attribute his success to the deity whose wonderful appearance had foretold his good fortune, or any mishap [688] to his own bad conduct which incensed his guardian.

23. Evil spirits

JOHN JOHNSTON—They believe in but one evil spirit which is the devil. They suppose him to have been created holy, but he being proud spirited was not willing to acknowledge the creation of all things to the supreme being but contended that he had created the bad and the dispute arose to such a degree that the devil took a disgust and plunged himself from heaven into the earth where he remains to this day and that is the reason (they say) why guilty folk always look down. 776 773

CAPTAIN PIPE—Much of their unhappiness and misfortune is attributed to the evil spirits of which there are many. They are called *Maatseetseet Maunutoowuk*, (Those who are bad Spirits) but are not distinguished by particular appellations. 776

CAPTAIN CHIPPS—They believe that "there is a devil, or there would not be so many wicked in the world,"—where he lives they cannot determine.